# UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

**An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.**

No. 315 (Vol. XXVI.—11). DECEMBER, 1929 ONE PENNY.

GAINSBOROUGH UNITARIAN CHURCH.
Its New Place of Worship (See page 184).

# Lindsey Press Pamphlets

The Lindsey Press have just re-issued the following three pamphlets which had gone out of print.

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by Dorothy Tarrant, M.A. (revised edition)

**Our Message to the Sceptical.** 2d.
by Lawrence Clare (third impression)

**The Unitarian Gospel.** 1d.
by J. W. Peterken (third impression)

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Vol. IV. CONTENTS Part 3.

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Rev. H. BODELL SMITH,
"Marema," 112, Barrow's Lane, Yardley, Birmingham, is at liberty to take Sunday Engagements.

# Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.


"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

## Editorial Notices.


THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the **Editor," Marema," 112, Barrow's Lane, Yardley, Birmingham**, excepting that—

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in to the printers a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Yardley,

**TO ADVERTISERS: This Monthly Magazine has a much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.**

FOR THE CHURCHES: **The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION.** All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.


**Special Notice:** This December number is the last issue of this magazine by its present Editor and proprietor. From now on, beginning with January, 1930, it becomes the property of the Manchester District Association of Unitarian Churches. The new Editor will be the Rev. A. W. VALLANCE, B.A., 23, West High Street, Salford, Manchester, and Mr. J. H. WATTERSON, 4, Park Avenue, Levenshulme, Manchester, will be the business manager.

All accounts due to H. BODELL SMITH should be paid to him at once or at the earliest possible, to enable him to settle affairs up to and including December.

## Notes and News.

The Lindsey Press issues of three pamphlets "The Unitarian Gospel" by Mr. J. W. Peterken; "What Unitarians Believe" by Miss Dorothy Tarrant, M.A.; and "Our Message to the Sceptical" by Lawrence Clare, are sure to be helpful to inquiring readers; and the two added portraits of Revs. Alfred Hall and C. W. Townsend to the picture gallery are excellent. The Sunday School Association Motto Card for 1930, is a coloured picture showing Jesus admired and revered as "The Greatest of all Heroes" — 2d. from Essex Hall, London.

The discovery of a copy of the "Red Indian Bible" in the library of Exeter Cathedral inspires a correspondent to inform us that it was printed and published in Cambridge, Mass, U.S.A., by Samuel Greene in 1663, the first printer in New England; his son, Bartholomew, was publisher and Editor of the first American newspaper, "The Boston News' Letter," and their lineal descendant is Mr. A. C. Greene, a Unitarian, of Kirk Michael, I.O.M.

Dr. W. H. Drummond has resigned his Secretaryship of the International Congress of Religious Liberals.

The Autumnal Meetings of the General Assembly of our Churches were held, Friday and Saturday, October 25th and 26th, at the Leicester Great Meeting, beginning with that of the Council, Mrs. Sydney Martineau, President, in the chair, after which there was a welcome and recognition service to eight new ministers. On the Saturday there was committee business, sectional meetings of Sunday School Association, Women's League and Men's League, and a Public Conference on the Aims and Possibilities of the General Assembly.

The Autumnal Meetings of the Manchester District Association of Unitarian Churches were held October 19th, at the Oldham Road Church, Miles Platting, the Rev. Herbert Barnes, of Newcastle, was the preacher, and after tea the President, Mrs. Woodhouse outlined a suggestion that if all our Church members throughout the denomination contributed two pence weekly to a fund for denominational purposes, making a yearly total of 8s. 8d.—2s. each could be for the local Church, the District Association, the General Assembly and foreign and colonial missions, with 8d. for Sunday Schools, Holiday Homes, etc. The Rev. C. W. Townsend, spoke on "The next step in the Evolution of our Faith" followed by discussion.

At Ansdell, Lytham, there was stone-laying for a new Church, November 2nd, by Mrs. S. Martineau and others. Rev. B. C. Constable presided at the evening meeting.

The Sydney Unitarian Church, Australia, has celebrated its jubilee. On account of its noisy situation due to city traffic it has been decided to remove to another site and to sell the present building which was offered at auction recently but withdrawn at £37,000. The service by Rev. Albert Thornhill, minister, has been broadcasted twice recently.

Mr. Archibald Nettlefold, described as a "wealthy theatrical impressario," who has purchased Burgh Island, near Plymouth, for conversion into a holiday retreat, is a member of the well-known Unitarian family, and brother of Mrs. Sydney Martineau.

The Gateacre Bazaar realised £250 towards reduction of debt.

Rev. A. W. Vallance, B.A., the new Editor, announces that any Churches wanting their Jauary Calendars by December 28th, should send copy to him not later than December 17th.

Mrs. S. Martineau, Assembly President, has visited the Hull Unitarian Church, and gave an address at an "At Home" about the General Assembly, and on Women's League.

Rev. W. H. Rose has received public presentations at Rhyl Street Mission, London, to commemorate the 21st anniversary of his ministry there.

A successful Floral Bazaar has been held in aid of our Blackley Chapel, Manchester.

At the High Street Chapel, Shrewsbury, a memorial tablet to the late Mr. Vickery has been unveiled by Mr. Byng Kenrick, Lord Mayor of Birmingham.

The North Lancashire and Westmorland Unitarian Association has met at the Kendal Church, service conducted by Rev. C. Mathison, of South Shore, Blackpool. Rev. E. W. Hill presided at the evening meeting and the Rev. Basil Viney spoke on his visit to the League of Nations Assembly as delegate to Geneva.

In "The Inquirer and Christian Life" of November 16th. under "An Inquirer Wants to Know," it is stated that "A Unitarian is a person who is theologically shackled and bound, and only a Christian who repudiates Unitarianism can be theologically "free"—and it appears without contradiction. The statement is untrue—a misrepresentation, and misleading.

Alderman C. W. Bardsley, J.P., Lord Mayor of Sheffield, is an L.M.S. engine driver and a member of our Upper Chapel, and his minister, Rev. Alfred Hall, M.A., B.D., is his chaplain.

The new Lord Mayor of Liverpool is Mr. Lawrence Durning Holt, a member of our Ullet Road Church, and his minister, Rev. Lawrence Redfern, M.A., B.D., is his chaplain.

## A THOUGHT TO THINK

**Jesus—a brother who pleads with us, not an Attorney who pleads with God.**

*—Theodore Parker.*

We deeply deplore the tragic death of the Rev. Dendy Agate, by shock from accident by burning, and join in warmest sympathy with Mrs. Agate in her sad bereavement.

Mrs. S. Martineau, President of our General Assembly addresed a meeting of the Sheffield District Association on the work of the Assembly.

Rev. Alfred Hall conducted the Armistice Service at Sheffield from the City Memorial, with an audience of many thousands in pouring rain.

At Unity Church, Bolton, an "All-Present Service" following a Come to Church Campaign, drew a congregation of over 200, nearly double the usual attendance.

DEATHS.—Mrs. John Jackson, Waterfoot, October 12th, 57; Mr. Richard Holt, Waterfoot, October 18th, 72; Mr. Wm. Holt, Whitefield, Manchester, October 20th; Mrs. C. H. Wellbeloved, London, October 29th, 87; Mrs. Wright, Bury, Lancs., October 19th, 77; Rev. James Harwood, London, October 31st, 84; Mr. Edwin Hill, J.P., Leamington, 81; Mrs. J. Partington, Birmingham, November 3rd; Mr. Percy Preston, Wickford, Essex, November 5th, 81; Mr. J. Wigley, J.P., Pendleton, Manchester, November 2nd, 88; Rev. Dendy Agate, B.A., at Ilkley, from an accident, November 9th, 81.

## SUNDAY ANNIVERSARIES. By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

DECEMBER 1st.

1581.—Edmund Campion and two other Catholics shamefully executed.
1740.—The Rev. John Abernethy died.
1841.—George Birkbeck, educationalist, died.
1849.—Ebenezer Elliot died.
1874.—Tischendorf, Biblical student, died.

DECEMBER 8th.

1541.—Robert Ward, a shoe-maker, died in prison.
1622.—Pastor Valentine Schmaltz died.
1643.—John Pym died.
1691.—Richard Baxter died.
1823.—Robert Collyer born.
1903.—Herbert Spencer died.

DECEMBER 15th.

1520.—Luther burnt the bull of Pope Leo X.
1562.—Defeat of the Huguenots at Dreux.
1641.—Charles I. answered the Remonstrance of the Commons.
1661.—Episcopacy restored.
1681.—Richard Alleine, Puritan, died.
1854.—Martin Joseph Routh, D.D., died.
1880.—George Eliot (Miss Evans) died.

DECEMBER 29th.

1170.—Murder of Thomas a Becket.
1563.—Sebastian Castellian died.
1680.—Viscount William Stafford, a victim of the Popish plot scare, executed.
1792.—Sir Archibald Alison, historian, born.
1809.—Gladstone born.
1819.—Rev. William Bentley, D.D., died.
1834.—Malthus, writer on Population, died.

1715.—George Hicks, non-juror, died.
1731.—Baron Mazeres born.
1862.—Judgment against the Essayists, afterwards reversed.

DECEMBER 22nd.

1557.—Two martyrs in Smithfield.
1661—Rev. Thomas Lushington, royalist, but Socinian, died.

## CHRISTMAS.

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat,
Of "Peace on earth, Goodwill to men!"

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of "Peace on earth, Goodwill to men!"

Till ringing, singing on its way,
The world revolved from night to day,—
A voice, a chime,
A chant sublime.
Of "Peace on earth, Goodwill to men!"

And in despair I bowed my head;
"There is no peace on earth," I said.
"For hate is strong
And mocks the song
Of "Peace on earth, Goodwill to men!"

Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!
The wrong shall fail,
The right prevail,
With Peace on earth, Goodwill to men!"

—*H. W. Longfellow.*

# The Birth of Jesus.

There in the cottage in Nazareth town was the child Jesus born. When later that child had become a man, a great teacher, a prophet, a heroic martyr crucified, and his followers wished it to be believed that he was the Messiah—the Christ—that had been expected — evidence was sought from the Jewish Scriptures that the Messiah was to be born in David's City of Bethlehem, and the legend of the visit of the parents of Jesus to that place and the story of his birth there grew and was spread abroad in support of His Messiahship.

Did Joseph and Mary ever dream of their newborn infant becoming the world's greatest Revealer of divine truth? Whatever hopes they had in the advent of their little one they could not imagine that. They knew not the hidden possibility awaiting development in their new treasure. From them was inherited the bodily tenement, the house and dwelling place of the soul. Was that soul a new creation—or had it passed already through previous stages of growth? God works by evolutionary processes. Is it as theosophists say of the soul, that its comes by the method of re-incarnation? Pre-existence is a reasonable supposition. No human being can say when any soul had its beginning any more than if ever it can come to its end. But here were the undreamt of possibilities in the first-born of that village carpenter's family. Other children came into that household and grew up towards manhood or womanhood, but this one alone became pre-eminent in human history for marvellous intellect and for nobility of personality and moral power.

It may well be true that Mary the mother, had cause to ponder the sayings of that child Jesus. It was a holy responsibility that came to her. The divine spirit is poured into every child that is born. What chance shall it have to unfold its heavenly powers? That depends much upon the mother's care but also upon the attitude and disposition of others. Humanity needs more noble souls of the Jesus kind, and some are being born to-day. Which is the Christ that is to be? Oh, expectant mother! shall it be yours?

# Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man; one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The Gospel of Unity is the uniting power of divine Love that makes man One with God.

# Together.

By the REV. WILLIAM C. HALL, M.A.

The notice in the November number of this Magazine of its prospective new ownership and management induces me to write first a few words on the larger sense of unity which is coming over our people. It began with the movement which resulted in the formation of our General Assembly. It was probably extended by the amalgamation of our weekly papers, *The Inquirer* and *The Christian Life*. It will now be helped by the larger circulation which will be ensured for this Magazine. To our Editor no praise can be extravagant for his heroic work over a quarter of a century. Apart from the indirect effects of his missionary enterprise, he has gathered and held a large community of readers, making virtually a fellowship of Unitarians, a body of men and women who can be depended on to give a good reason for their faith and to do good for it.

The extension of this community will be good for our denomination. Anything that brings our people together as readers and thinkers is a training for better service; and I wonder what our denomination would be if all our people read all its periodicals and publications. It would probably be, notwithstanding its relative smallness, the greatest religious force in the land. I think so, because I have long held that twenty intelligent and instructed persons who are together in earnest, count for far more in religious and social work than ten times as many who are scattered through the world and are without comradeship of any kind. One earnest man can always do much,—he is always doing more than he ever dreams he is doing. Two earnest men can do together more than twice as much. And the matter goes on in what the mathematicians call geometrical progression: until the problem becomes, not what twenty earnest men together can do, but what they cannot do. Just now I am particularly interested in the prominence our denomination may eventually give to a new declaration of the Kingdom of God. Twenty men and women pledged in each of our congregations to make that the basis of life and the ground and reason of all their religious and social work would give increased vitality to our denomination; they would form together the nucleus of a reformed religious movement of the "success" of which—whatever we may make the word mean—I for one have absolutely no doubt.

To be together in earnest for a great truth: that is the need of our denomination, just as it is the need of all denominations—and this need is evidenced by the religious indifference which exists in virtually all Churches, as well as in the world.

If anybody asks me what I believe as a Unitarian, I answer, "I believe in the Kingdom of God." If anybody asks me why I am a Unitarian minister, I give the same answer. The Kingdom of God is what I am "out for" in all my work. I work for the League of Nations Union because I believe in the Kingdom of God, and have said so unhesitatingly, on more than one of its platforms: for what I want to see is more than a peaceful and happy world; I want to see a righteous world, a world of which it is obviously seen that God is the Ruler, which is worthy of being called God's world.

To those who for many years have read my little articles under the present editorship I want to say that my great hope is before many years to see all Unitarians together in earnest for a doctrine and a truth, under which many churches may suffer many transformations, but which is the doctrine above all others, embracing all other sound doctrines, and the incontestable truth, through which the salvation of the world can be accomplished.

# The Editor's Thanks.

The present editor and founder of *The Unitarian Monthly* cannot cease to be responsible for its continued publication without expressing his most cordial thanks to all who have supported his efforts during the period of more than 26 years which have elapsed since the appearance of its first number in October, 1908. To all subscribers, Churches and other organisations, who have co-operated; and to all who have assisted as regular contributors to its contents, and especially to those who for some years past have been relied upon to help in this way and up to the present, with their unfailing aid, he gives most warm and grateful acknowledgements. They have done their part for love, with no other payment than the satisfaction of rendering their ready assistance to a missionary effort they considered to be worthy of their support. The kind words from Mr. Hall as on this page as well as expressions from many others from time to time make one feel that this magazine has done no little to keep life in our Unitarian Movement by means of its printed message.

That message has emphasised persistently and unceasingly the great and splendid implications of the Unitarian Name. A name that must not be sacrificed to please the half-hearted supporters of our movement, nor to those who imagine that it is a dogmatic creed; it is maintained as a name that has always stood for freedom of thought and search after truth; it is in agreement with the conclusions of science and the most

reasonable philosophy. "Its keyword is Unity; its theology is *The Unity of God;* its sociology is *The Unity of Man;* its religion is *The Unity of Man with God.*" All the positive forces in human affairs are inevitably and of necessity making for Unity. Mutualism, co-operation, conciliation, amalgamation, internationalism, are words and names of positive tendencies at work towards the unity of all mankind. The name "Unitarian" stands *for all that unites,* for the Unity of all under the One Great Divine Mind that has planned and controls the working of the wonderful Universe in which we live. That One Creator of all things is an all-controlling Spirit of Infinite, unchanging, everlasting and all-embracing Love, almighty to bring every human soul to that blessed unity through the discipline of experience, that goal and destiny which is called the Kingdom of Heaven, or the Kingdom of God. All that and more is in the grand meaning of the Unitarian name.

The present editor will continue to contribute for a time to the pages of this Monthly. He asks that the new Editor who takes hold with the January issue shall receive every encouragement and support. It is anticipated that the magazine will become a still greater force as a denominational property with the backing of a strong district Association as its owner. Without being conscious of any abatement of physical vigour or of mental ability, the founder of the magazine yields it to other hands desiring to see it going on from strength to strength under the new management, having that satisfaction for such further years as may be given to him. With his uniform good health and strength continuing, as seems not unlikely, that may mean quite possibly even, another twenty years, to see the ever increasing usefulness and influence of this his growing child.

# Scriptural Unitarianism

NOTES ON THE DOCTRINE OF THE TRINITY. By REV. ARTHUR W. FOX, M.A.

## XII. THE LATER CREEDS.

The Nicene Creed of 325 A.D. which is still said or sung at Morning Prayer in the Church of England, was not entirely Trinitarian, and would seem to have been designed to leave an opportunity for the Arians to accept its provisions. In its first form it does establish the deity of Christ and also that he "was of the *same* substance with the Father." By this very clause it effectually prevented the Arians from accepting it. Later it was made to submit to two additions the last of which caused a great split in the Church. The third article had carefully refrained from defining the "Holy Spirit." It ran simply thus,—"And I believe in the Holy Spirit. As time went on this did not satisfy the upholders of the doctrine of the Trinity. Hence at the General Council held at Constantinople in 381 A.D. these words were added and imposed upon the Church:—"The Lord and giver of life, who proceedeth from the Father." In the ninth century the words were changed to "proceeding from the Father and the Son." Instantly the Greek Church split off from the Roman, though there had been many points of difference between those who looked on the Patriarch of Constantinople as head of the Church and those who looked upon the Pope of Rome as fulfilling that capacity. Today the Orthodox Church of Russia represents the vast majority of the Greek Church. That Church does not insist upon the celibacy of the clergy, which was an early point of difference between the two Churches.

Thus it took three General Councils to perfect the doctrine of the Trinity, which was itself a growth from the "simplicity of the Christ."

Of the Athanasian Creed nothing is known as to its origin, except the fact that it was not compiled by Athanasius himself, nor does it entirely represent his teaching as expressed in his surviving works. It is the first of the three Creeds, which has an *exclusive* clause right at the beginning, "which faith except everyone do keep whole and undefiled, *without doubt he shall perish everlastingly*" This Creed is truly Trinitarian. Fortunately it does not command its adherents to "understand" its meaning, else they would be in a parlous state. It is a series of contradictions from beginning to end. The Catholic and Anglican Churches both insist on its acceptance, the latter in its Articles, though many of its clergy refuse to read it, and it was left permissible when the Church of Ireland was disestablished. It need only to be read by the side of the parable of the "Prodigal Son," which embodies the teaching of Jesus on sin and salvation to be rejected as a production of the dark ages of Christian thought.

So it will have been seen that in original Christianity there was no Creed. The earliest teachers taught faith in a person of undoubted humanity, who could bring his followers to God. The first Creed was not in any way Trinitarian and to a great extent contradicts the two which follow it. The second Creed took about four centuries to bring it into a strictly Trinitarian meaning. The third Creed was a sixth century perversion of the simple teaching of Jesus and arrogantly condemned to "eternal death" those who did not accept it. We as Unitarians go to our Master for his teaching and try humbly to follow him with many failures but with quiet inward peace.

# Gainsborough Unitarian Church.

Our front page picture gives us a view of the Church building recently erected for our Gainsborough Unitarian congregation. It is the successor of an ancient Chapel in which public worship had been held for over 230 years, of which we gave a picture in our issue of May last year. Some of those early Protestant Dissenters who met in that first Meeting House were related to Pilgrim Fathers who went from Scrooby (ten miles away), to become founders of a New England beyond the Atlantic. The old Chapel was dilapidated and unfit for use, and this new structure built on a different site is more commodious and suitable for modern needs. There still remains £800 debt upon it which the congregation is endeavouring to reduce by the annual Sale of Work held on November 27th, and by other help.

It is worthy of note that the minister, the Rev. J. Morgan Whiteman, was chosen by the local Ministers Fraternal, including the Vicar of Gainsborough, to give the address at the United Service held in the Grand Cinema, the largest auditorium in the town, on Armistice Sunday, with the Vicar conducting the service. On November 10th, Mr. Whiteman completed ten years' ministry at Gainsborough which have been memorable years to him and doubtless to many other people in Gainsborough. Good progress has been made; there has been increase of healthy life in our cause; Mr. Whiteman has taken an active part in the public interests of the town; local prejudice has been dissipated; there is encouragement and good heart for the future prosperity of the Unitarian Movement in Gainsborough.

# Roman Catholicism—Does it Change?

It is said that Roman Catholicism has a great advantage in the fact that its teaching is always the same in every country and clime and that its voice is final. This means that it is not open to new light and new truth. Is that an advantage? It was John Robinson, the pastor of the Puritan Pilgrims, who said that "The Lord hath yet more light and truth to break forth from His Word"—meaning more light and truth concerning religion. A Roman Catholic could not have said that. This unchanging teaching of his church is felt as an advantage, no doubt, by those who do not wish to have their minds upset and disturbed on religious matters by any new ideas that conflict with the ancient doctrines. But it must be a tremendous disadvantage if those doctrines should turn out to be untrue. False ideas are misleading as much in religion as in anything else. In business they lead to bankruptcy and ruin. But to be saved from the trouble of thinking out religious problems for oneself is evidently considered an advantage by Roman Catholic devotees. They see the differences and note the controversies of religious sects, and feel that they are free from all that, as their church has settled such things for them and saved them from all the trouble of uncertainty. But how have all these problems been settled finally and dogmatically for them? Simply by a majority vote at a Church Council many centuries ago, by the opinion of men who possessed very imperfect knowledge, and who fixed their opinions on all future generations as the final truth about God and human destiny which must be accepted without question as of Divine Authority to which all men must bow.

But why should the opinions of men of the third and fourth centuries be of more divine authority than those of the 20th century? Did the Almighty speak to and inspire them more than He speaks to and inspires people now? He surely makes no distinction and does not favour one generation more than another. The Gospel which is called Christianity declares that the Deity sends His spirit on all alike and that He is no respecter of persons. Yet though the Divine inspiration be poured on all alike, all men have not the same capacity to receive or to take it in. With the vast aggregations of knowledge and experience accumulated since the creeds were made, there is a great harvest of new truth about God and the problems of life and destiny,—of divine inspiration—making more reliable guidance than ever before, and increasing human capacity to receive and respond thereto. With new light opinions must change. Truth is the only divine authority—for that is God's word, and every man is endowed with power to judge for himself what is true and what is not. The religious teaching that seemed good for people over a thousand years ago is not all good for people now. The false ideas in ancient opinions fixed into creeds, have caused immeasureable mischief and woe, through all kinds of persecutions and martyrdom. Humanity has cause to rejoice in the new light and truth that have dawned upon the mind of succeeding generations making grander teaching possible, and giving more worthy ideas about God and human destiny than were known before.

All this applies to the various sections of orthodox Protestantism which are still in bondage to ancient and outworn creeds. Progress means change from the darkness to the light of a grander day. No thought is dangerous, but free-thought opens the way to more beautiful visions and more glorious enterprise,—to truer religion and a larger and nobler Faith. Will Roman Catholic teaching remain proof against change?

# Literature.

"Transactions of the Unitarian Historical Society," Vol. IV. Part 3. October, 1929. The Lindsey Press, 5, Essex Street, London, W.C.2. Free to annual subscribers of 5s.

"Register of Students," Unitarian College, Manchester, 1854—1929.

"The Temple in the Open," by J. Tyssul Davis, B.A. The C. W. Daniel Company, 46, Bernard Street, London, W.C.1. 2s. net.

"Later Verses and Finalities," by John Cotton. The "Messenger" Co., High Street, Bromsgrove. 2s. 6d.

"Calamus," Vol. I., No. 4. October, 1929. Edited by Will Hayes, Dublin, 11, Harcourt Terrace. 1s.

"The Nature of Life," by the Rev. Ramsden Balmforth, Capetown, S. Africa.

"The Wonderful Opportunity in India and the East,"—and "Striking Facts for Child Welfare Workers,"—The Educational Colonies Association, J. B. Pennington, 3, Victoria Street, London, S.W.1.

The "Transactions" as usual contain matters of considerable interest especially to Unitarians, concerning the history of their Churches and Societies, and their denominational leaders. Here in this issue we have something about William Hazlitt and Hackney College; "The Diary of a Leeds Layman"; "Unitarian Ministers of Walsall"; A paper on "Chapel and Service" by Ronald P. Jones, M.A., F.R.I.B.A.; another on "Communion Plate and other Treasures" by George Eyre Evans; besides a Record Section which includes information about "Early Scottish Unitarians"; "The Kenrick Letters" and other interesting notices. There are also Reviews, Notes and Queries, and an obituary. In addition to the names already mentioned as contributors are Principal H. McLachlan, M.A., D.D., H. W. Stephenson, M.A., Hugh Warnock, Alexander Gordon, M.A., and the Editor, Rev. W. H. Burgess, M.A. These "Transactions" are a valuable means of collecting and preserving important historical information concerning the Unitarian Movement which might otherwise be lost, and the Historical Society deserves the support of all earnest Unitarians who can subscribe 5s. a year to encourage its valuable work.

Allied in spirit to the "Transactions" is the "Register of Students" of the Unitarian College —1854 to 1929—compiled by its Principal, Dr. McLachlan, M.A., D.D., whose industry in collecting particulars concerning the careers of 251 students, and of others who have attended lecture courses, must have entailed an enormous amount of investigation and inquiry. This record of over 80 pages of important information does indeed make clear the great contribution which this College has made to our denominational and to public life. In making such a record our Unitarian Movement is greatly indebted to Dr. McLachlan as well as for much other important work of a historial character.

In Mr. Davis's book there are ten very interesting and suggestive essays on a remarkable variety of subjects such as "Man's Discovery of God in Nature"; "The Temple of Immensity"; "The Dark Companion of Sirius"; "The Grass-Grown Road"; "Lead is Radium that is Dead"; "Mississippi Mud"; "The Miracle of Panama", "Dogmas based on Wrong Translations," etc. The mere statement of such title headings suffices to intrigue—to draw one on—to read. And the reader will not be disappointed. He will find familiarity with the wonders of science and a subtle insight into the marvels and beauties of the world of nature. Mr. Davis says many good things: "The cosmic process is one. Life is one. The origin and goal are one. Nothing is alien to us." Man's "intellect can trace the signs and symbols of a Great Mind, in the orderly process of the heavenly bodies, and in the clever adaptations for definite ends in plant and animals." "There can be no strength without effort and resistance. Why did not God make it nice and smooth and cosy? Because he wanted gods, not jelly-fish. Why does He let us choose wrongly, make grave errors? Because he wants equals, not subjects; sons, not slaves." We commend this book to our readers.

Mr. John Cotton gives us his "Later Verses and Finalities." He has published no less than six other books of verse previously, and this he issues as his last, ending with such "finalities" as "Funeral Offerings" and "When I am Dead," the last lines being the following:—

"When I am gone,
In whate'er place I be,
I shall have *some* part in earth's grace and glee;
*Some* pulse of Nature's life will throb through me:
For I to limn her beauty oft was led,
And was of her a loving devotee
Ere I was dead."

There is grace and beauty in Mr. Cotton's compositions and no lack of good moral tone:—

"To do to others as you would
Have others do to you,
Is the most real social need,
And the most sane religious creed
That mankind ever knew."

Lack of space forbids more quotation. In over 160 pages this author has a great variety of subjects in good poetical form and style, making interesting and profitable reading, the writing of which must have been a labour of love.

# The Parables of Jesus. (2nd Series)

STUDY COURSE (15). For Sunday Classes or Weeknight Discussion Circles.

## IX. LABOURERS AND WAGES.

(Matt. 20. 1-16.)

Jesus said concerning the treatment of labour in a right condition of society that it is like what is described in this parable. On the supposition that the needs of all human beings are the same —a sufficient maintenance, all who do their best according to their ability deserve equally to receive that sufficient provision. That is what the parable declares to be right. The sufficient provision is a full day's wage.

A man seeks labourers to work in his vineyard. Early in the morning he agreed with some to work "for a penny a day." The Greek coin, denarius, translated "a penny," equal to five or six shillings of our money, was the full day's wage of a labourer in the time of Jesus. Three hours later, in the market-place he found others standing for hire, and told them to go into his vineyard and that he would give them what was right. He did the same to others at the sixth and ninth hour. And at the eleventh hour he went and found others standing. "Why stand ye here all the day idle?" he asked. They replied that it was "because no man hath hired us,"—and he sent them also into the vineyard. At the end of the day all the labourers were paid the same, the full day's wage. Those who began early in the day complained that they only received the same as those who came last—"thou has made them equal unto us." But he replied, "I do thee no wrong: didst not thou agree with me for a penny?" "The last shall be first and the first last"—meaning that they all should be the same.

Here then, Jesus declared that all who did according to their ability were equally deserving of the full day's maintenance. Opportunity is included in ability, for ability without opportunity is the same as opportunity without ability as regards result. Revolutionary as this treatment of the labourers would be as things now are, the query suggests itself—Is it morally right? Jesus meant evidently that when the kingdom of heaven is come on earth that is the principle that will be acted upon in the matter of wages, for he introduces the parable by saying—"For the kingdom of heaven is like unto" this described therein.

In some degree this principle is already recognised as being just, when the unemployed who cannot get an employer to hire them are paid an allowance by the State. If a man is not secured as opportunity to work who anxiously seeks for it, he ought not to be left to starve. That would breed crime. Much of the crime in what is called modern civilisation is caused by this lack of the security of the means of existence. When civilisation is really Christian and brotherly—when—the spirit and principle of this parable will be acted upon; "whatsoever is right" will inevitably be applied to this problem of labour and life. Again we have a fine example of Jesus as a practical social reformer who shows that all real progress is based on spiritual principle, in other words—on applied religion. Would that all the Churches might unite in moral leadership in promoting this practical righteousness.

## X. THE FRIEND AT MIDNIGHT

(Luke 77, 5—8.)

A lesson in perseverance and importunity is given by this parable. It may have been intended to apply to perseverance in prayer or in action or both. The incident is put as a hypothetical case. Suppose you go to a friend at midnight and ask him for three loaves, saying, "a friend of mine is come to me from a journey, and I have nothing to set before him," and the friend from within says, "Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee? Though he will not rise and give him, because he is his friend, yet because of his importunity, he will arise and give him as many things as he needeth"; and so Jesus concludes it by saying: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

From those concluding words it is evident that the meaning is for general application. The most effective asking for anything is by persistent effort to get it. If the seeking be continuous and unceasing what is sought will be found. If the knocking at the door of truth be persevered in, it will at length open. The greater the worth of the thing desired the more determined must be the efforts made at the cost of trouble and sacrifice. No pains no gains. We must be resolute to climb if we would rise, and be undauntedly persistent in striving to attain if we would win. It is nothing for nothing, and everything worth winning and having, has its price in effort to attain. All this is true in loyalty to the cause of truth and righteousness. Any movement worth supporting requires adherents who will not allow anything to weaken their hold upon it. Various persons who are in it may do discouraging and annoying things and even make discord. These experiences and the like, however annoying, are the tests of loyalty. The conduct of persons does not alter the worth of the movement and the principles for which it stands. Whoever may desert the movement because its affairs do not go smoothly is lacking in the quality of unfailing staunchness whch the movement needs. If it prospers it is because there are some who will

stand by it through storm as well as shine and who will not let anything drive them off. They will struggle through all difficulties and trials, and their persistent seeking will find the way to ultimate victory.

The Christian Church is the organisation that is established especially to work for the bringing of heaven upon earth. Its prayer is: Thy kingdom come, Thy will be done on earth. It is intended to be the instrument to that end, the inspirer of that purpose. Its loyal and devoted members are doing better than they know if they keep the light burning. By their efforts great things can be done. They can snatch victory out of discouragement and failure. They can make their church a great moral power in the community by their persistent endeavours. They can appeal to their friends to rally round and go on with importunity until they get them. They can invite their neighbours and keep at it till they come. They can start fellowship circles to study methods of mutual help. They can organise brotherhood amongst themselves and their neighbours. Where there is the will and the love for humanity behind it, a persistent body of people can put a new spirit into a whole neighbourhood. So called impossibilities are made possible by those who have faith and will not submit to defeat.

## XI. THE TOWER AND WARRING KING.

(Luke 14. 28-33.)

This is really two parables in one, both teaching the same. Anyone wishing to build a tower must first count the cost else after laying the foundation he may not be able to finish it,, and becomes the laughing-stock of his neighbours. And a king going to war with another king must first consider whether he can with ten thousand meet his opponent who has twenty thousand, else after opening battle he will soon have to plead for peace. These sayings of Jesus were spoken in connection with the sacrifices of those who would be his disciples. Whoever became his follower should count the cost before doing so. In Luke it is expressed somewhat harshly—"If any man cometh unto me and hateth not his own father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (14. 26); in Matt. 10. 37, it is put less severely: "He that loveth father and mother more than me is not worthy of me." That is no doubt a truer report of what was actually said, for to hate any human being was contradictory to the whole spirit of the Master's teaching. His was the Gospel of love, including to love enemies as well as friends. So the word "hate" in such a connection could not be his. It is a mistaken report. But as expressed in Matthew, there is good reason in the saying. He who loves any human being more than he loves truth and right is not worthy of trust. Who would be loyal to principle, to conscience, is sure to suffer from misrepresentation and opposition, and the misjudgment even of his own friends and relatives. But if he puts honesty first his love of even the dearest relatives must come second. Jesus was right. Even now, whoever follows Jesus will be called all sorts of bad names. Those who wish to christianise the whole of human life are aiming at the greatest revolution in human affairs that can be imagined—the reversal of the greater part of the doings of mankind, the turning of them upside-down. It can only be done in the face of tremendous forces of opposition, persecution and unpopularity. But when the work is done it will be the salvation of all people from war, from selfish rivalry, from snobbery and exclusiveness. It will be life organised on brotherly conditions with equal opportunity of life for all, in its grandest possibilities. The love of justice must be put first. "Seek FIRST the kingdom of God and His righteousness and all these things will be added unto you." He who does that must know what he is doing, must count the cost and be prepared to meet it bravely and without fear. As Jesus said—he must bear his own cross if he be worthy of the Gospel.

Jesus set the example. His relatives turned against him; they tried to lay hold upon him, and said that he was beside himself (Mark 3. 21), and in John 10. 20, it is said that people declared, "he hath a devil, and is mad; why hear ye him?" —and he faced the cross rather than be disloyal to the truth. The martyrs in various parts of the world who suffered a cruel death rather than shrink from what they believed to be right knew what was against them. Such things may not happen again in that way, but if they do there is the heroic in human nature that will face them. Risks must be taken in all kinds of adventure. They who fly in the air know they take their lives in their hands. What is there more worthy of noble adventure than the fight for the cause of truth and right? It is not a coward's work. They who enter upon it must do so without fear and with courage that will not fail. They must deny themselves, sacrifice much comfort, but they have satisfactions which otherwise they could not know. Lowell tells us:—

Then to side with Truth is noble
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Doubting in his abject spirit,
Till his Lord is crucified.

## XII. THE PHARISEE AND THE PUBLICAN

(Luke 18, 10—14.)

The Pharisee mentioned in this parable should not make us think that all Pharisees were like him, for there were all sorts of Pharisees as there

are of Christians. The Publican was so-called because he was a public servant, a tax gatherer. These two went into the temple to pray. The Pharisee was self-righteous, praising himself before God, saying, "I thank thee that I am not as the rest of men—or even as this publican," and then he boasts of his doings—"I fast twice in the week; I give tithes of all that I get." The publican, "standing afar off, would not lift up his eyes to heaven, but smote his breast, saying, God, be merciful to me a sinner," and Jesus said, "This man went to his house justified rather than the other: for everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

Jesus uses this expression in other connections (Matt. 23, 12; Luke 14, 11) and stresses humility in other sayings, as "Whosoever shall humble himself as a little child is the greater in the kingdom of heaven" (Matt 18, 4); he reproves disciples discussing which of them is the greatest, and warns his hearers not to take the chief seat when invited to a feast lest they be asked to take the lowest place (Luke 14, 11). This emphasis on humility is so characteristic of Jesus that it is difficult to imagine his self-assertiveness and exaltation as represented in the fourth gospel. "I am the bread of life"; "I am the light of the world"; "I am the door of the sheep. All that came before me are thieves and robbers"; "I am the good shepherd"; "I am the resurrection and the life"; "I am the way, the truth and the life"; "No one cometh unto the Father, but through me"; "I am the true vine," etc. This self-exaltation is so contrary to his real attitude as represented in the earlier records that it must be considered as a misrepresenation and quite unhistorical.

As a matter of fact humility in the sense enjoined by Jesus is a sign of moral greatness. Modesty in speaking of one's self denotes a worthy character. No man has room to boast. All come short of what they might be. The sins which the publican confessed were probably less serious than he took them to be. The humble-minded are liable to magnify their own failings, and all the more so in proportion to their eagerness to excel. When we have done our best we know we can do better still. The self-conceit of the egotist ignores his own faults. He confesses no sins, and plays the braggart before God and to the disgust of men.

It is very true that he who exalts himself is sure at length to be brought low. An unerring law finds him out and exposes his weakness and defects. The hollowness of sham and make-belief is ultimately laid bare. On the other hand he who shrinks from any approach to self-praise, and goes on doing his duty and saying nothing about it, is certain to meet ultimately with due appreciation. The unpretentious man plodding along in the effort to make himself efficient at his task and worthy to be trusted is found to be the more fit for promotion in the estimation of others. Lowly faithfulness and devotion win respect and affection where loud boasting provokes distrust. In this sense he who aims to get first by braggadocio comes to be last, and the humble last, when his worth shines forth is put first.. Unassuming merit is found out in due time. Blessed are the meek, the kind and gentle people, for at last they shall inherit the earth.

## XIII. THE PRODIGAL SON.

(Luke 15. 11-32.)

There is much of the Gospel in this parable illustrating the nature of the Heavenly Father; the educative discipline of self-made suffering in the son; the ultimate triumph of the divine nature of the human soul; and the fact that evil works out its own destruction in the development of character.

A father of two sons gives a portion of his living to the younger who wished to leave his home and to go out into the world, and who went into a far country. wasted all he had in riotous living which brought him to poverty and the lowest depths of wretchedness and woe. His suffering brought repentance, opened his eyes to his folly, and made him return to his father, desiring to be treated not as a son, but as a hired servant. The father met him with open arms and held a feast, rejoicing that the lost son was found, the elder son being angry and resenting the welcome given to his prodigal brother.

Jesus intended this as a picture of the Fatherhood of God and His changeless love towards His human children. God endows man with a divine inheritance—that portion of the divine nature that is his share; and giving this power, leaves him to do with it as he may choose. If it be used selfishly the painful results of such self-seeking must compel the sinner to seek the better way of life. When lost in misery he repents. The moral sense which had been dead within him awakes into life. He resolves to return and follow the ways of the Father, and does so. But instead of being treated as worse than a son, and punished further for his folly, his reception proves that nothing could weaken or change the Father's love. Once a Father always a Father to even the most erring of His children. The door is never shut against any who return to right ways. Once a son always a son—a son of God.

"When he"—the prodigal—"came to himself"—means that in choosing the wrong course of life he had gone against his true nature, that only when choosing the right kind of life was he in accord with it. So human nature in itself is naturally good and not vile or corrupt; depravity is possible only by disloyalty to it and departure from it. Sin is the result of ignorance. Man is made to learn from its results how much he has gone astray, and the evil is thus turned to use in bringing the victory of good, for "he came to himself."

Thus it is in human character that the evil destroys itself. It is a disorder which like all disease works its own death. No condition divided against itself can stand together permanently. That is true in man individually and in the community collectively. So eternal discord is an impossibility. Everlasting torments is a delusion. The only imperishable conditions are those in agreement with order, harmony, unity and health—such as Truth and Right. As Mackay said:—

"Goodness is alone immortal,
Evil was not made to last."

The human soul is immortal as God is, made out of His nature—imperishable, eternal, destined for an endless life of progress upward and onward in ever unfolding possibilities of increasing richness and joy. The unchangeable love of the Father for all—for every prodigal, is guarantee of universal salvation from every evil and one and the same glorious destiny for all mankind.

# The Unity Fellowship.

With the transfer of the magazine to the Manchester District Association of Churches, the affairs of the Fellowship will be transferred also to that body. Its officers will be announced no doubt in the January issue. From the start to the present 68 persons have subscribed a total of £10 13s. 6½d. The expenditure up to date has been £5 4s. 3½d., leaving a balance of £5 9s. 3d.

The expenditure includes postages and stationery, visits to isolated members and readers, and cost of booklets sent to Fellowship members. The Editor has acted as Secretary and Treasurer, sending a statement periodically to Mr. Kenyon, who consented to be the nominal Treasurer. The members have been too scattered to get them to a meeting. Thanks are here accorded to the friends who have allowed the moral support of their names as officers, and especially to Miss Mills, who has carried on a very helpful correspondence with isolated members. No doubt the Fellowship idea and its various possible methods of application, will be developed to greater success by the District Association in closer touch with its own constituency and adjoining districts. It is a movement well worth active promotion both inside and outside our Unitarian Churches. The retiring Secretary hands the matter over including the financial balance with cordial good wishes for an ever increasing measure of helpful influence to this Fellowship effort. H.B S.

### LETTERS TO THE ISOLATED.

The Editor has asked me to write a few notes about my correspondence with the "isolated" members of our Unity fellowship, those who are out of reach of any Unitarian Churches. There is really not very much to say, although these links bring me personally a good deal of interest. Of the eighteen Fellows to whom I have written since the Fellowship was formed, some are in far corners of the world, others merely in out-of-the-way corners of England. One of the overseas members is in Canada, another at Singapore, another at Tel-Aviv, a centre of disturbance during the recent troubles in Palestine. I am hoping my correspondent there has come to no harm. Similarly, some are of other nationalities, one an Austrian, one a Malayar, one Dutch.

To correspond with foreigners, however, was no new experience for me, for during the war, as member of a peace fellowship, I wrote to two interned German civilians at Knockaloe Camp, Isle of Man, and when they were repatriated my letters followed them to Germany. Just to prove what good such international intercourse may do, I will mention that one of these two, on his return, went immediately to a camp of English prisoners still in his native town, and showed them kindness by way of gratitude for the friendship various members of the fellowship had given him during his internment in England. This, of course, is technically outside our Unitarian work, but I give it as really of its essence, for we believe in "The Unity of Mankind . . . made for universal brotherhood and world peace," as our postcard says, and I never can understand how a Unitarian can be anything put a pacifist.

Not nearly all of my eighteen have kept in touch with me. Some only answered my first letter, but I still have ten "live" correspondents, to whom I write about every three months. If any of the others read these words and would like to resume communications, I shall be very glad. One in whom I felt much interest, the only one who took the initiative in writing first to me, and expressed great enthusiasm for our noble faith, is a coast patrol, constantly going to and fro round the edge of half England, and taking advantage of putting in at a port such as Plymouth to go ashore and attend service in our Church there. An ironical fact which considerably amuses me is that his headquarters are at "Trinity House!"

Some of these people are "isolated" in their families as well as their localities, being converts from orthodoxy whose relations have not followed them, and they sometimes speak of our religion in places where otherwise it would certainly not be heard of, and thus sow the good seed. They are also glad of sympathy from a member of the same household of faith. Some touch briefly on their circumstances, and I get to know a little of their lives. One or two have sent snapshots of themselves. While I have no very youthful ones, I have one Grand Old Lady of ninety-two, who can still see to sew without glasses and is very well and happy. THEODORA MILLS.

# For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

## WHEN FATHER XMAS WAS LOCKED OUT.

"Brrr! What a morning!" cried daddie, poking an icy finger down Tommie's neck. It was a morning. The first snow of the winter was lazily falling from a dull grey sky, and, though there was no wind, there was a bite in the air. Tommie gave a yell and shivered.

"Oh, dad, you are a tease," said mummie, busy with the breakfast.

"Merrie Christmas, mother," roared daddie, clasping mummie in his strong arms and lifting her off the ground.

The Brown's were a thoroughy happy family. Everybody was sporty. There was no sulking or whining or peevishness, because everybody loved everybody else. And always there was plenty of fun. Mummie's loving wisdom had a good deal to do with it. Without seeming to do so, she kept a watchful eye on her little family and, with a skill that was almost uncanny, prevented all sorts of jolts and jars from disturbing the home peace. If Tommy was tired, or Betty was nervy, or baby a trifle "off colour," she sensed it at once. And, though they were unaware of it, she threw her love round them all like a shield and saved them from each other. Daddie of course, was great. He wasn't one of those silly, selfish men who demand everything, and never think of trying to make others happy and at ease. And if he was a tease, he was a loving tease, and not a cruel one.

When everybody was seated, daddie winked at mummie and said, "There isn't going to be any Christmas this year!"

"No Christmas, oh daddie!" exclaimed Tommie and Betty, at once.

"No!" he said gravely; "Father Christmas is extra busy just now, and so I've told him he needn't bother calling here."

"Oh! daddie!" the two cried together again.

"You see, every year, more and more children are born and he must get fearfully tired coming down so many chimneys and climbing back again. I'm really sorry for the poor old fellow, and so I have got a number of fathers to write and tell him to visit the poorest kiddies first, and not bother about the others.

Daddie seemed so serious about it that though the children caught what looked like half a smile in mummie's eyes, they were afraid there might be something in it. However, they were pleased about the poor children.

Nothing more was said about it, so the children hung up their stockings as usual on Christmas Eve and hoped for the best.

Tommy lay in bed thinking and watching for what seemed ages.

Then, he heard a tapping on the window. Springing up he saw a jolly red face and a beard like silver snow.

"I can't get in!" said a cheery voice.

"Why don't you come down the chimney?" said Tommie.

"I can't it is stopped up."

"Oh, dear," said Tommie plaintively; "what ever shall we do?"

"Can't you unfasten the window and let me in that way?"

"I'll try; but I know the latch is stiff," said Tommie, feeling none too hopeful.

But, try as he might, his little fingers were not strong enough to force the spring.

"I'm awfully sorry," said Father Christmas; "but I really must move on before daylight; evidently daddie meant what he wrote."

Tommie thought he saw tears in Santa's eyes as he got into his sledge, and though he was glad the poor children would get their stockings filled, he couldn't help feeling sorry for himself and Betty. Climbing back into bed, he buried his face in his pillow and, as there was nobody about he had a good cry.

* * * * *

What was that? A band was playing somewhere. Tommy listened. Yes, it was a band, and there were Church bells. Funny! What did it mean? Rat-tat-tat! Sounded like the postman. Tommie rubbed his eyes. That's daddie laughing! Suddenly he was quite awake. It's Christmas! For a moment, he remembered that Father Christmas couldn't get in. The next moment, he heard mummie say, "How soundly Tommie is sleeping! He must have lain awake waiting for Father Christmas." A moment later, he was shrieking with delight. There, after all, was his stocking almost bursting. Betty and Baby, too, were just screaming with joy. Father Christmas had got in after all.

H.F.S.

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"Calamus" is a magazine for the study of comparative religion and for the realisation of the unity of all life. Mr. Balmforth's Sermon has special reference to the meeting of the British and South African Associations for the Advancement of Science. And the two pamphlets of the Education Colonies Association deserve to be widely read and the work of that body needs more helpers and support.

"The New Reformation," an address by the Rev. William Bottomley of Melbourne, price 3d., with a Foreword by Marie E. J. Pitt, one of his people, means a Reformation by reasonable theology in the place of Roman Catholic and Protestant orthodoxy.

# The Women's League.

At Peckham, the branch of the Women's League organised a Sale of Work realising £60 for Church funds, October 19th.

At Todmorden, October 19th, the League branch celebrated 21st anniversary by a coming of age "At Home" with an attendance of about 250.

At Kilburn, the Women's League Singing Class added to the attractions of the Annual Sale of Work.

The Birmingham District League held its autumnal meeting at Kidderminster, Mrs Blake Odgers conducting service, and Mrs. Jellyman unveiled a memorial tablet to the late Mrs. Stronge. Miss Nettlefold presided over the business meeting, and 12 branches were represented.

At the Autumnal Meetings of the General Assembly held at the Great Meeting, Leicester, our British League of Women had a large attendance at their own gathering. Mrs. Rattray, J.P., conducted service, Mrs. Sydney Martineau presided at the public meeting; Mrs. Gow gave an account of her visit to the Unitarians of Copenhagen, Denmark, where there is a branch of the League; and Miss Nettlefold and Mrs. Blake Odgers also spoke.

The London District League met at the Peckham Church, November 2nd, with attendance of from 50 to 60 representing 14 branches; Mrs. C. M. Wright conducting service. At the evening meeting Miss R. Nettlefold gave an address.

The League branch at Melbourne, Australia, has done some work for the Travellers' Aid Society, and a combined meeting with Church members was arranged for October 1st, and weekly teas to November 5th. Miss E. B. Wren is Hon. Sec.

# National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

**A PUBLIC HOUSE**

means a House for the Public—one opened in response to public requirements to supply public needs. No man has a right to open a Public-House simply to create a desire for his liquor. A man may open a Baker's Shop, a Grocer's Shop, a Draper's Shop, or an Ironmonger's Shop when and where he likes, but not a Drink Shop.

BECAUSE

1. When a Drink Shop is opened it lowers the value of the adjoining property.
   Therefore, he must give notice of his intention to his prospective neighbours by putting a notice up on the premises proposed to be licensed.
2. When a Drink Shop is opened it tends to increase Disorder.
   Therefore, he must give notice to the Magistrates and the Police.
3. When a Drink Shop is opened it makes no customer richer and many poorer.
   Therefore, he must give notice to the Overseers of the Poor.
4. When a Drink Shop is opened it affects the whole community.
   Therefore, he must advertise his intended application in the local newspapers.

His prospective neighbours; the police, the overseers of the poor; and the general body of ratepayers may, any and all of them, appear before the Licensing Authority and protest; but they have, at present, no power to prevent a new licence or get rid of existing licences.

Local Option would give the Parliamentary Electors in their own districts this necessary and just power of self-protection.

**A LOCAL OPTION LAW**

is a law that gives to the people in any locality the power to decide by their votes whether or not they will have drink-shops in their midst. In its simplest form Local Option would give the electors a plain choice between two options: "For Licence," or " No-Licence," that is, for "Drink" or for "No Drink." If the majority are satisfied to have drink sold amongst them—with all its consequences: they will vote for "Licence." If they prefer to get rid of the sale of Drink in their midst, they will vote "No-Licence."

"Nothing more just," said Cardinal Manning, "nothing more simple than this can be conceived.

MINISTERIAL CHANGES.—The Rev. W. A. McCubbin has resigned at Ipswich to take effect at the end of the year; Rev. J. Shaw Brown has resigned at Coseley in effect at the close of the year; Rev. W. E. Williams has had public welcome at Bournemouth; at Wandsworth the Rev. P. Chalk had public farewell and presentations on leaving for Gee Cross, Hyde; Rev. C. W. Townsend began his ministry at Cross Street Chapel, Manchester, October 6th, and received public welcome at the Memorial Hall.

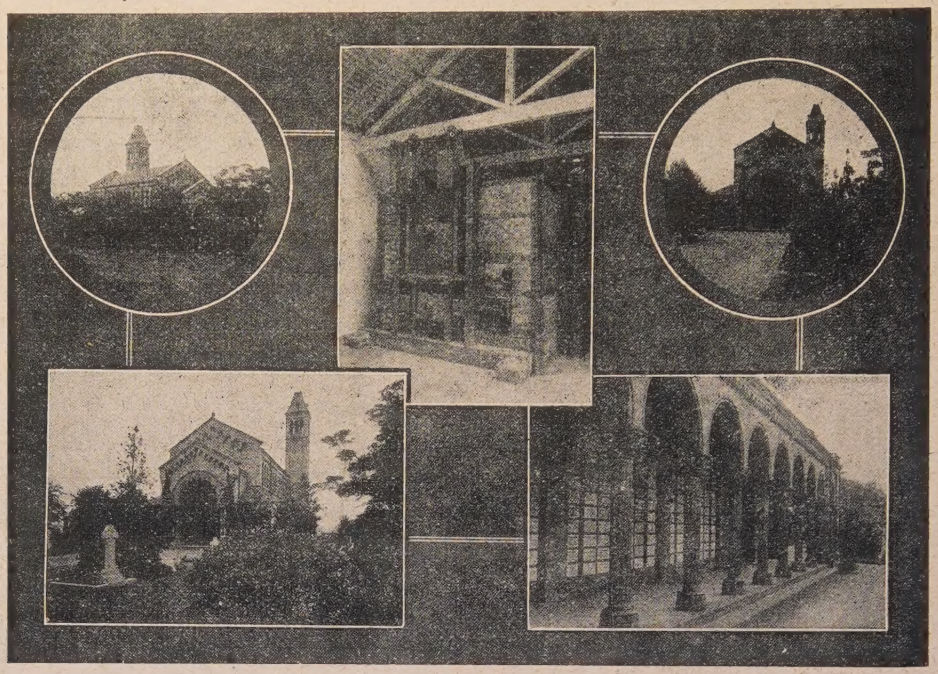
An interesting pamphlet entitled "What is Unitarianism?—Faith and our Faith," by the Rev. W. L. Schroeder, of Mill Hill Chapel, Leeds, reached us too late for more than this brief notice: It is a very clear and excellent statement of the real nature of Faith, and of the difference between Religion and Theology, with a very helpful explanation of the Unitarian position and of particulars of the Faith for which it stands.

The Rev. Walter M. Long, of Bell Street Mission, London has attended the 27th International Peace Congress at Athens, as delegate of the National Peace Society, and while there he addressed a large school on International Peace.

# The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

*Four Miles from Manchester.* *Tram Route: No. 46 from Piccadilly.*



View from Barlow Moor Road. Incinerating Chamber. View from Entrance Gate.
Crematorium. S.E. Aspect. Western Cloisters.

## CREMATION.

**C**REMATION secures its adherents among the more enlightened and distinguished members of the community

**R**ECOGNISED as a saner and more fitting method than committal to the earth.

**E**VERYTHING to commend it, not less from an aesthetic than a sanitary point of view.

**M**ORE beneficial to the living, more reverent to the dead.

**A**N immortal birth cradled in flames.—(Maeterlinch),

**T**HAT the future life depends upon the preservation and resurrection of the body is a notion borrowed from Paganism,

**I**T will take years to persuade the general public that Cremation is superior to burial, but the subject is worth **your** serious thought.

**O**BLIVION to the horrors and danger of earth burial does not remove them. Cremation does.

**N**O grave with consciousness of hidden corruption can compare with the beauty of treatment secured by urn burial.

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Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or from **The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.**

Visitors take a Circular Route No 46, "Southern Cemetery" Tramcar from Piccadilly right to the gates of the Crematorium
Admission to Crematorium, 3d. each. The Superintendent will explain everything.

*The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER*

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

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